

## Shabbos: Ta'am HaChaim Bo 5773

(From the archives)

### Shabbos in the Parasha

In this week's parashah the Torah describes in great detail the preparations for the redemption from Egypt. It is said (Shemos 12:21) *vayikra Moshe lichol ziknei Yisroel vayomer aleihem mishchu ukechu lachem tzon limishpichoseichem vishachatu haPesach*, Moshe called to all the elders of Israel and said to them, "Draw forth or buy for yourselves one of the flock for your families, and slaughter the Pesach-offering. This verse appears to be merely describing the commencement of offering the Korban Pesach, the sacrificial lamb that was slaughtered on the fourteenth of Nissan and eaten after nightfall on the fifteenth of Nissan. Yet, Rashi quotes the Mechilta that states, "*mishchu yideichem meielilim ukechu lachem tzon shel mitzvah*, remove yourselves from idolatry and take for yourselves a sheep for a mitzvah." The Sfas Emes (Bo 5662) offers an amazing insight into what transpired regarding the commandment of offering the Korban Pesach. When HaShem instructed Moshe and Aharon regarding the Korban Pesach, it is said (Shemos 12:3) *dabru el kol adas Yisroel leimor beasor lachodesh hazeh viyikchu lahem ish seh liveis avos seh labyais*, speak to the entire assembly of Israel, saying: on the tenth of this month they shall take for themselves - each man - a lamb or kid

for each father's house, a lamb or kid for the household. Yet, Moshe added the word *mishchu*, draw forth. The Sfas Emes explains that Moshe was intimating with this additional word that first one must remove himself from materialism and tendencies towards the physical, and only then can he elevate himself spiritually. In a similar vein, writes the Sfas Emes, HaShem instructed the Jewish People in the first commandments regarding Shabbos. HaShem said (Shemos 20:8) *zachor es yom haShabbos likadsho*, remember the Shabbos day to sanctify it. Yet, Moshe, in the repetition of the commandments, said (Devarim 5:12) *shamor es yom haShabbos likadsho kasher tzivcho HaShem elokecha*, safeguard the Shabbos day to sanctify it, as HaShem, your G-d, has commanded you. Shabbos is a commemoration of the exodus from Egypt, and for this reason we are instructed to first safeguard the Shabbos, i.e. to withdraw from materialism, and only then to remember the day in a positive manner. If we take the idea of the Sfas Emes one step further, we will discover the secret as to how we can merit redemption from this long and bitter exile. We are weighed down by materialism. People have nice cars, fancy homes, and all the latest technology at their fingertips. We all use these items for good, but the Maharal (Gevuros HaShem §51) explains why

the Jewish People were deserving of redemption from Egypt. The Maharal writes that the Jewish People in Egypt were slaves, and HaShem instructed them upon being redeemed from slavery that they should eat matzah. The Torah refers to matzah as *lechem oni*, poor man's bread. The reason for this is because the poor man has nothing besides himself, and the matzah only contains water and flour with no additives. Similarly, redemption means that one is completely independent from any other power, whereas a slave is subjugated to his master. When the Jewish People were redeemed from Egypt, they were no longer under the rule of any human, and it was for this reason that they were instructed to eat matzah, because matzah symbolizes complete freedom from any other force. The challenge we face in the exile is not so much that we indulge in unnecessary luxuries. Rather, we are attached to the materialism, and it is possibly for this reason that we remain exiled. The idea of redemption is that we forsake everything that we have become attached to in the materialistic world and we surrender our lives to the will of HaShem. Fortunately, HaShem has given us His Holy Shabbos, where once a week we can taste a semblance of that freedom. On Shabbos we are cut off from the world of materialism and we engage solely in spiritual pursuits. Let us hope and pray that the entire Jewish People will observe the Shabbos, and then we will merit that which it is said (Yeshaya 27:13) *vihaya bayom hahu*

*ytaka bishofar gadol uvau haovdim bieretz Ashur vihanidachim bieretz Mitzrayim vihishtachavu laHaShem bihar hakdoesh biYerushalyim*, it shall be on that day that a great shofar will be blown, and those who are lost in the land of Assyria and those cast away in the land of Egypt will come together, and they will prostrate themselves to HaShem on the holy mountain in Jerusalem.

## **Shabbos in the Zemiros**

### **Eishes Chayil**

Composed by Shlomo HaMelech in Mishlei

*הַיְתָה, כְּאֵנִיּוֹת סוֹחֵר מִמֶּרְחֵק, תָּבִיא לְהֵמָּה*, *she is like a merchant's ship; from afar she brings her sustenance*. The Arizal writes that in the kedushah of Mussaf on Shabbos we recite the words, *ayeh mekom kevodo*, where the place of His glory, and the word *ayeh* is an acrostic for the words *es yom HaShabbos*. Thus, we experience the Shabbos, but it is distant from us. This is alluded to in this verse, where it is said that from afar she brings her sustenance. The Zohar states that the six days of the week are blessed from Shabbos, so our sustenance is truly from afar, i.e. from Shabbos, which is distant from our comprehension, as Shabbos is a day of the soul.

## Shabbos in Tefillah

### Coming closer to each other like the angels

*Kulam ahuvim kulam berurim kulam giborim kulam kedoshim*; they are all flawless; they are all mighty; they are all holy. The expression regarding the angels that they are flawless requires reflection. The Eitz Yosef writes that this means that the heavenly beings are devoid of an Evil Inclination, and they are clear hearted and intellects that are removed. While these definitions are difficult to relate to regarding human beings, it is worth noting that the angels are all in harmony because they do not have an Evil Inclination that sows discord and jealousy. We should take this message to heart and we should realize that when we overcome our temptations to be jealous of another's possessions or talents, we come closer to that person. Thus, we can also be clear hearted and one step closer to HaShem, similar to the angels on high.

## Shabbos Stories

### The Imrei Emes - Kibud Av Wins Over the Mah Nishtana

In days gone by the Mah Nishtana was a much more innocent affair. Kids were not taught the Mah Nishtana in school, but rather it was up to the kid to notice strange things going on at the Seder and asking on his own volition.

On Seder night when the Imrei Emes was a little boy, his father the Sfas Emes

of Gur started his Seder and waited expectantly for his young son to start inquiring about odd happenings. The Imrei Emes sat quietly without the slightest hint of a puzzled look on his face. The Sfas Emes started to do more strange things in order to get the boy to ask, but to no avail. He even started to move things on and off the table, turn the table over, and other wild antics just to break the boy's calm demeanor, but nothing would make the Imrei Emes flinch.

Finally the Sfas Emes asked his son if he noticed anything different about that night's meal. The Imrei Emes said that of course he did. Then why, asked the Sfas Emes, did you not seem alarmed and ask any questions?

The little boy answered with pure innocence, because I know my father is a smart man and whatever he does he has a very good reason for doing. That is why I am not the slightest bit disturbed.

### The Chidushei HaRim Cries over the Death of His Thirteenth Child

The Chiddushei HaRim of Ger lost 13 children in his lifetime l"a. The last one he lost was his Bechor, Rav Avrohom Mordechai, the father of the Sfas Emes. After his death, the Chiddushei HaRim was inconsolable, crying without stop.

Seeing that it was getting out of hand, one of the people close to him came to him and said, "Rebbe, if this is how you act, what is this teaching all of your Chasidim?" The Chiddushei HaRim

replied, "What do you think, I am crying over, Din Shamayim? If I wanted I could have made sure he remained alive but I don't tell Hashem what to do. If that is what Hashem wants then so be it. I am His, and everything I have belongs to Him."

"If so why do you cry so much", asked the Chosid? "I am crying because until now I had a Mitzva of "V'Shinantam L'Vanecha", to teach my children Torah (VaEschanan 6:7). I had one son remaining with whom I was able to do this Mitzva. Now this entire Mitzva has been taken from me and therefore I cry." (Chinuch Malchusi)

The Chiddushei HaRim cried over the mitzva that he could not do without a son. If we do not learn Torah with our children, then what do we have them for?

### **The Chidushei HaRim: Gerrer Chasidus - 18 Hours Torah and a Little Chassidus**

"I am certain that [Rav Yitzchok Meir] will reach the level of torah greatness of Rav Yehonasan Eibshitz", so said the great gaon Rabbi Akiva Eiger after meeting with the Chidushei HaRim the future founder of the Gerrer Chassidus for the very first time.

Rav Yitzchok Meir was born in 5558/1798 to an orphaned mother who was raised by the Magid of Kozhnitz. The Magid of Kozhnitz was a great influence on him in his younger years. When he was just 17 years old he

published his first Chiddushim and became known as the Illui of Warsaw. He then became a Chosid of Reb Simcha Bunim of Peshischa. The Magid of Kozhnitz was hurt by this decision. The Chidushei HaRim had thirteen children and they all died in his lifetime. He once said that he knows this was because he hurt the Magid of Kozhnitz but nevertheless he had no regrets. He had no use for the royal treatment and compliments showered upon him in Kozhnitz. He much preferred a Rebbe that would rip out his veins.

After Reb Simcha Bunim's death, although a possible successor in his own right, he submitted himself to his good friend Rav Menachem Mendel of Kotzk and became his follower and confidant. They became brother in laws after Reb Menachem Mendel married the sister of the wife of the Chidushei HaRim after his first wife passed away. After the Kotzker Rebbe was niftar in 5619/1859 the Chidushei HaRim moved to Ger outside of Warsaw and started his Chassidus.

He once said that "Rav Simcha Bunim Led his flock with Love, The Kotzker Rebbe instilled in his Chassidim Fear of Heaven, I will lead with Torah". For a daily schedule he recommended as follows: 18 hours learning, four hours sleep, and 2 hours for preparations, Chassidus, davening, and eating.

It is told that one morning Rav Shmuel Salant (the future Rav of Yerushalayim) came to visit the Chidushei HaRim. After talking for a while in learning the

Chidushei HaRim excused himself to go daven. Rav Shmuel Salant shocked asked him why he hadn't daven yet. He answered that he went to sleep late. So then why, asked Rav Shmuel, did he not go to sleep earlier and wake up earlier. To this he replied, "When one is learning he doesn't close the Gemara and go to sleep. Only when he falls asleep does he drag himself to a bed."

In a difference in opinion with his close friend the Kotzker Rebbe, the Chidushei HaRim felt strongly about wearing traditional Chassidic garb even at the cost of one's life. The zechus of not changing clothing in Mitzrayim proved that this is the very essence of a Jew. The Chidushei HaRim even ended up sitting in jail briefly over this battle with the authorities. The Kotzker strongly argued with him finding no great value to externalities at all.

After leading Ger for seven years he was niftar in 5626/1866. With no children to take his place and his young grandchild and spiritual heir refusing to become Rebbe due to his young age all his Chassidim flocked to the Alexander Rebbe. Only upon the death of the Alexander Rebbe flock did his grandson Reb Yehuda Leib Alter (the Sfas Emes) agree to become Rebbe and continue the Gerrer Dynasty, responding to the pleas of a Rebbeless flock. Yehi Zichro Boruch (based on Gedolei HaDoros by Rabbi YM Stern) ([www.revach.net](http://www.revach.net))

## **Shabbos in Navi**

### **Shmuel I Chapter 23**

#### **Shabbos is a day when all harsh judgments disappear**

In this chapter we learn how Shaul continued to pursue Dovid. Yehonasan met Dovid and reaffirmed his dedication to Dovid. The Zifim informed Shaul that Dovid was hiding in the forest but Dovid was able to escape from Shaul's pursuit. When Shaul had Dovid surrounded, a messenger came to inform Shaul that the Plishtim had spread out over the land so Shaul temporarily abandoned his pursuit of Dovid. Throughout the week we are, in a sense, pursued by the forces of evil who wish to destroy us, Heaven forbid, or to at least hamper our spiritual progress. When Shabbos arrives, however, all harsh judgments disappear and the evil angel is forced to respond Amen to the blessing of the good angel that the upcoming Shabbos should also be good.

## **Shabbos in Agadah**

#### **Moshe gave us Shabbos and gave HaShem the credit**

The Medrash (Shemos Rabbah 1:18) states that Moshe saw that the Jewish People were not able to rest because of their difficult slavery. Moshe then requested from Pharaoh that they be given one day a week to rest, and the Jewish People were thus allowed to rest on Shabbos. The Lev Simcha (5743) writes that Shabbos is the portion of

Moshe and Moshe's gift to the Jewish People. This is the explanation of the words that we recite in the Shabbos Shacharis prayer *yismach Moshe bematnas chelko*, Moshe rejoiced in the gift of his portion. We then recite the words *ki eved neeman karasa lo*, that You called him a faithful servant. This, writes the Lev Simcha, means that although Moshe gave the Jewish People the Shabbos in Egypt, when he was told to inform the Jewish People regarding Shabbos in Marah, he said (Shemos 16:29) *riu ki HaShem nasan lachem haShabbos*, see that HaShem has given you the Shabbos. Moshe did not take the credit for himself. Rather, Moshe attributed the credit to HaShem. Similarly, we recite further in the Shabbos Shacharis prayer the words *ushnei luchos avanim horid beyado vichasuv bahem shemiras Shabbos*, he brought down two stone tablets in his hand, on which is inscribed the observance of the Shabbos. The Lev Simcha also explains the passage in the Friday night Zemiros where we recite the words *zichru Toras Moshe bimitzvas Shabbos girusah*, remember Moshe's Torah as its Shabbos precept is expounded. Why does the author of the zemer single out the mitzvah of Shabbos? The Lev Simcha answers that this refers to the fact that even prior to receiving the mitzvah of Shabbos in Marah, Moshe had already proffered the mitzvah of Shabbos to the Jewish People in Egypt.

## Shabbos in Halacha

### Principles of Hatmanah, Insulating

Insulation means placing an additional covering such as a towel around a container of food to retain the heat of the food. A primary wrapping, however, would not be deemed insulation. Thus, one would be allowed to wrap hot food in pre-cut aluminum foil. Although the foil helps in retaining the heat, its main purpose is to keep the food from drying out. For this reason it is not deemed to be insulation. A second layer of foil that is not for preserving the food but for keeping it warm, however, is deemed to be insulation and cannot be used.

### Shabbos Challenge Question

#### Shabbos Challenge Question

Last week we posed the question: why do parents bless their children on Friday night? Rabbi Abraham Twerski in *The Shabbos Companion* cites those who posit that during the week children may often irritate their parents and parents may utter cross words to the children. On Friday night, with the holiness of Shabbsa, all harsh memories should be erased, and the parents can bless their children wholeheartedly. A reader wrote as follows:

1. As Rabbi Shlomo Alkabetz says in *Lecho Dodi*, Shabbos is the "mekor habracha."
2. Brachos need to be given bisimcha, with joy.

3. This is the time that the entire family will be there; similar to why we make Yizkor precisely at the time that we should be remembering the dead - on Yom Tov.

This week's question is, what is the significance of extending the end of Shabbos past nightfall? If you have a possible answer, please email me at [ShabbosTaamHachaim@gmail.com](mailto:ShabbosTaamHachaim@gmail.com) and your answer will be posted in next week's edition of Shabbos: Ta'am HaChaim.

### **Shabbos: Ta'am HaChaim Bo 5773**

Is sponsored in memory of the Sfas Emes from Gur, זכר צדיק וקדוש לברכה, נפטר ה' טבת תשס"ה, זכותו יגן עלינו ועל כל ישראל לטובה

### **Daf Yomi Schedule at Maor Torah Center**

Monday-Friday 6:00 AM followed by Shacharis at 6:55 AM.

Sunday following Shacharis of 7:30 AM

Shabbos morning 8:00 AM followed by Shacharis at 9:00 AM

Shabbos afternoon 45 minutes before Mincha

---

Have a wonderful Shabbos

Prepared by Rabbi Binyomin Adler.

For sponsorships please call 248-506-0363

To subscribe weekly by email, please email

[ShabbosTaamHachaim@gmail.com](mailto:ShabbosTaamHachaim@gmail.com)

View Shabbos: Ta'am HaChaim and other Divrei Torah on [www.doreishtov.wordpress.com](http://www.doreishtov.wordpress.com)